THE UNIVERSALIST *Leader*

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JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Volume CXXXVI December, 1954 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

December, 1954 — No. 12

The cover shows Mrs. John Murray Atwood laying the cornerstone of Atwood Hall, the new home of the Theological School at St. Lawrence University. Atwood Hall memorializes both Isaac Morgan Atwood, one-time general superintendent of the Universalist Church, and president of the school, and John Murray Atwood, for many years the beloved Dean of the School. A story of this significant event appears on page 296.

William Wallace Rose, minister of the First Universalist Church of Lynn, Massachusetts, editorial writer, lecturer, and frequent contributor to this paper, needs no introduction to Universalists. Dr. Rose brightens the ageless Christmas story with that same power of joyous wonder and reverent gratitude that prompted the first telling of how **a Child Was Born.**

Robert T. Dick, Universalist minister in Lyons, Ohio, in response to our request to *all* our ministers, has written a brief concrete account of a project that was both creative experience and most valuable community service in **Vacation Church School: a Creative Experience.**

Donald B. F. Hoyt, Rochester Universalist minister and chairman of our Department of Publications, has written by request a useful tract for the times outlining Universalist pronouncements on contemporary social, ethical, and civic issues. **Universalists and the Signs of the Times** will be brought out in booklet form for general distribution soon.

Benjamin B. Hersey, dean of Tufts School of Religion, says of the great event of Advent, "The miracle of human sympathy and service is ever present and finds its best expression in the Christmas season," in his essay on **The Miracle of the Commonplace.**

We are most happy to record that the **Cornerstone of Atwood Hall, New Home of the St. Lawrence Theological School** (has been) **Laid.**

Cyril E. Brubaker, a layman of our Orange, Massachusetts Church, has some interesting thoughts on the significance and the use and abuse of **Time.**

A Child Was Born!

William Wallace Rose

A LONG, long time ago—long before horseless carriages were thought of, or flying machines invented—long before there were corner drug stores, or even railroads—long before Columbus set sail for the west, or the Pilgrims came to Massachusetts—long before Massachusetts or America was even known about—long before printing was invented, or gunpowder used to kill, or hospitals set up to heal—a long, long, *long* time ago—a *child was born.*

This child was born into no golden age. There were no clubs for boys and girls those days—no unemployment insurance for fathers out of work—no free public schools—no summer camps—no aid to dependent mothers—none of the things that make childhood and youth a happy, carefree time of life.

There was hunger and hardship, and heartaches beyond belief. There was hatred and violence and fear. It was a dark and sad world, and an angry world. For while there was peace on earth, it was not from men of good will, but rather from men of iron rule—the pax Romana; the peace maintained by an army of occupation.

Yet life went on in those days, even as it does now. Young couples fell in love, and married. Children were born and grew up somehow. This child grew up and became a man.

With uncanny insight he spoke to the soul of other men as no other had ever spoken, or would ever speak again. He spoke of the supremacy of the spirit over the flesh. Of life over death. Of good over evil. He spoke of the worth of the individual in the sight of God, no matter how humble or sinful. He rebuked iniquity where he found it, and oppression. He pled for righteousness, and justice between man and man, and for understanding among races and nations. He taught by word and deed that life could be meaningful and wonderful, even amid poverty and under oppression.

And so for nearly twenty centuries he has influenced and intrigued and disturbed and reformed the generations of earth. From his remarkable spirit we have received inspiration and courage, strength of purpose, and hope.

No wonder, then, we dramatize the anniversary of this child's birth, employing story and song, music and pageantry, anthem and oratorio. And through it all, making sure that every child has his toy, and every man his token of regard, if no more than a pleasant word or a kindly thought of Christmas greeting. *It is fitting and it does the heart good.*

And the heart needs to feel good at times, just as the head needs to reach truth. Perhaps more so. For as the poet says, "It is not wisdom to be only wise, and on the inward vision close the eyes: but it is wisdom to believe the heart!"

Well, the wonder-tales of Christmas are the sure accents of the heart, whatever the head may think about them. Here for instance is birth, the most mysterious thing in nature. Here is infancy, the most innocent. Here is motherhood, the most sacred; and fatherhood, the most reverent.

And here is the simile of the unexpected: the manger for cattle becomes the cradle of a child! Wise men bringing gifts fit for a king, leave them nevertheless with a forlorn family in a stable! All this, and heaven, too. For here is a star which leads the wise men to the source of their heart's elation, and lovely voices from the sky, promising peace on earth to men of good will.

Wherever this sweet story of old has been told, children have been thereafter held in higher regard, and the worth of individual man has risen in general esteem. Because of it the strong have enlisted in the service of the weak, and men and women everywhere have striven to live nobly, treat others decently, and bring their best gifts to the feet of the whole family of man. For in the Christ "all things hold together," even as the apostle said.

Here is a legend of the Wise Men, which makes this point.

They were three, as you know, and, according to this legend, one was young, another middle-aged,

and the third elderly. And as they followed the star they pondered the future role of this new-born king. Would they find him a prince of royal line, a priest of God, or a physician?

Their gifts were to be bestowed according to the outcome—gold for the king, frankincense for the priest, myrrh for the physician. And they agreed to go separately into the Presence, and whichever gift was accepted would prove whether this promised Saviour would be a man of power, a man of God, or a man of healing touch.

But lo! each found his gift accepted. And when they later talked of what they had seen, the youngest of the Magi said he saw a youth, like unto himself; the one of middle-age said he saw a man in the fullness of his powers, while the elderly one said the Child appeared to have the ripe serenity of age.

One does not need believe this legend in order to believe what the legend is about—how in Christ all roads merge and become one, and how each who follows him will be satisfied according to his hopes and expectations and needs. For in this Child become Man there are no barriers, no races, no classifications of wealth or birth or learning, but we are all one, under one God and Father of us all, whose children we are, and therefore brethren, constrained to live together in one great family, the family of Man.

This is the believable wonder-story of Christmas: that it suspends for a season our selfishness and indifference, and makes us spiritually kin for a little while at least. No one must be left hungry or friendless on Christmas Day. No child forlorn, no race despised, no nation outlawed.

But if for a day, why not for the whole round of the year? Nobody knows exactly when Jesus was born—December 25 is only a date agreed upon. He could have been born on any day of the year—today, for instance!

The people of Ethiopia celebrate Christmas not one day of the year, but one day each month, and two in April! The explanation? The Ethiopians, probably the oldest continuous Christian community in the world, find in Jesus so many wonderful attributes that he could not have been born but once.

I do not recommend the Ethiopian practice, but I do commend its motivation. For this is our task—to have and to hold over the spirit of Christmastide. To live a daily life delivered from pride and prejudice, from hostility and hate; a life committed to understanding and compassion and good will. Then there will be no more Christian and pagan, Gentile and Jew, bond or free, or any other artful division. Then there will be only "one great fellowship of love, throughout the whole wide earth."

"IT AIN'T FITTIN'."

Charles H. Monbleau

As a result of the recent hurricanes, a sign was posted at a crossroads washout in Bingham, Maine, reading:

"Walk from here in. This here road ain't fittin' for any conveyance!"

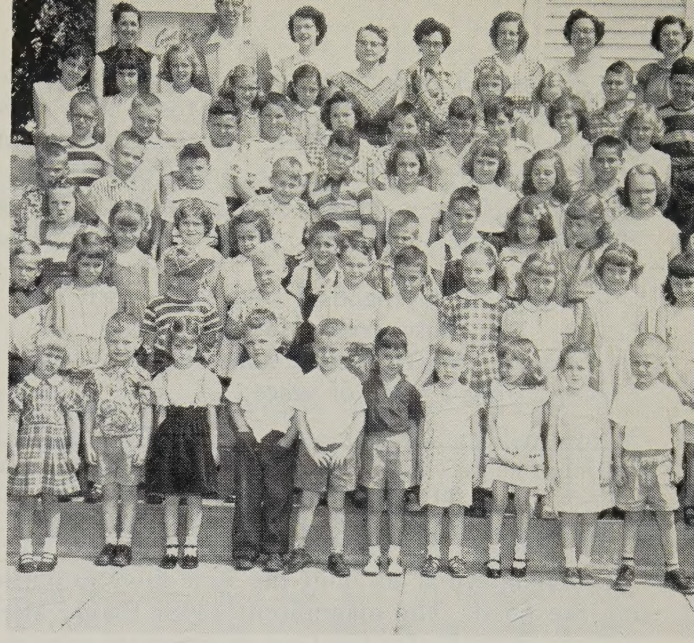
Approximately forty years ago my family moved from Ohio to Maine. We arrived by train in the town of Bingham in mid-February. Those were the years when winters came early and stayed late. Up to that time I could recall but one sleigh ride, for snow was a rare sight in that part of Ohio where I was born. But in Bingham that winter, snow came early, and in February it was between three and four feet on the level. Wrapped in bearskin robes, we went by sleigh, drawn by two horses, through the "great woods" to a small village named Brighton where my grandfather lived on a two-hundred-acre farm. I shall never forget the rigors of the two winters we spent there. In the spring of the year, with the melting snow and frost heaves, most roads could have borne the notice —"ain't fittin' for any conveyance!"

In the larger sense many roads today "ain't fittin'!" Take the realm of ideas—horse and buggy days of churchmanship—holding on to worn-out ecclesiastical slogans and methods and notions, without consideration for new and improved techniques and higher valuation placed on the rights and worth of individuals.

"It ain't fittin'" to disregard the laws of the greatest court in our land regarding segregation. As one wise parent put it, "Let the children decide the matter without parental interference." And that would do it! The notions and prejudices of children are not inherited. They are caught—copied—from their elders.

"It ain't fittin'" to be so party-minded politically that we can't or won't see the things being done for the good of our people, or the integrity and uprightness of our leaders. To twist the truth to serve our own purpose, to tell a half truth to persuade the voters, no matter how wittily we say it, is not sportsmanship—let alone good Americanism.

The sign on the Bingham, Maine, crossroads holds a warning for all travelers on the highway of life. It says to us that we ought to build our roads of communication and relationships so that "men may run and not be weary, they may walk and not faint."



Vacation Church School: A Creative Experience

HAVE you considered a Vacation Church School for next summer? If not, you may be missing an unusual opportunity in your program of religious education. Possibly you are scared away from such a venture by the usual approach and the typical emphases made by the more orthodox groups in your community. This is a program for the liberal church, and our experience here in Lyons, Ohio, supports this conclusion.

For the past three years the church has sponsored a one-week daily Vacation Church School. The above pictures were taken this past summer, showing the entire group assembled on the church steps, and the other the class of lower junior boys and girls with their teacher, Mrs. Roscoe Fleming. A full set of pictures was taken by a professional photographer and these have been mounted and are available for display purposes. Many at the Ohio State Convention at North Olmsted this past June saw these pictures and other items of interest from our Vacation Church School sessions.

It has not been difficult to find capable volunteer teachers and other helpers, and the experience proves to be a kind of training ground for new teachers. One would rather volunteer for a one-week concentrated program, than the usual hour-a-week, indefinite sentence in the year-round church schedule. During these sessions it has been possible to introduce materials from the Beacon Series in Religious Education. Creative activities, and projects requiring more time and attention than can possibly be given during the one hour per week program are carried through to completion, and those taking part have a greater feeling of accomplishment. Each year a special offering has been taken to further the work done with the migrant laborers in our immediate area.

Attendance increased over the three year period, and new persons reached and introduced to the year 'round church program attest to the worth of the Vacation Church School. Classes have been held for children from age four through sixth grade. The total number of children reached has increased steadily, from fifty-four the first year, to fifty-seven the next, and with a jump to seventy this past summer. Average attendance over this same period has grown from forty-five to fifty to sixty-one. The staff of ten teachers and five assistants or special helpers completes the statistical picture.

But what really stands out as one reflects on the experience are such creative accomplishments as a poem by an eleven-year-old girl; or the play on the life of Joseph prepared and presented by a group of

first and second grade boys; or the complete and eloquent presentation of the life of Moses by a fifth grade boy. The poem entitled, *My Hands*, grew out of a section from the course on, *How Miracles Abound*. Here is what eleven-year-old Colleen McCarthy wrote:

Without my hands I could not touch
The pansy's velvet face,
My kitten's fur I could not smooth,
He is a thing of grace;
Nor could I play the lovely notes
Of Mozart's "Serenade,"
Nor run my fingers through the soil
Until my garden's made.

Each year at the conclusion of the week's activities there has been an all-family picnic at a nearby park; and on Sunday morning a sharing session for all the church family.

If you haven't considered a Vacation Church School, perhaps now is an ideal time to start thinking about it, for next summer. —ROBERT T. DICK

PURSUE THE GOOD

Walter Royal Jones, Jr.

Shunning evil is not quite the same thing as pursuing the good. The magnificent 139th Psalm, after a hymn of praise for the God from whose presence nothing can part us, suddenly falls into the most transparent immaturity. "Do I not hate them that hate thee, O Lord? . . . Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me . . ." We respect the honesty of the psalmist. This was the way he really calculated the concern of God; this is what he regarded as God's loyalty-test.

But he was mistaken. Not what you hate, but what you love, is the measure of your stature. Not what you run from, but what you strive towards, indicates your goal.

The hate of evil is not only inadequate; it may completely mistake its object and hate the wrong thing! How much mischief, for instance, has been wrought by the hate of sex, when the real villain is not sex at all, but refusal to see a person as a living soul! Once restore reverence for personality to its central place, and the other problems fall into a different perspective.

It is so easy to fasten upon specific objects or ideas, to hate with a "perfect hatred." Rather than quibble over specific details, Jesus identified hate as the true murder, lust as the true adultery, and perhaps the greatest of all sins, hypocrisy. But when asked to identify the heart of the Law, he said nothing about evil. Instead he recalled the commands to love . . . God, neighbor, self.

The history of religion is laden with this lesson. Seer upon seer has shocked the pious of his day by scornfully disregarding the religious tabus so dear to them: not hating the men they hated, not avoiding the people commonly held unclean, not withholding work on the sacred day. And it is only a later generation, as a rule, that can see the scandal of the prophet was rooted in a more imperious loyalty to the good. Those he offended had focussed their eyes on evils to be shunned; his were on good to be realized.

The heart of the church is affirmation, not denunciation. If religion turns men from evil, it is because it has turned them towards good. The good is the primary concern.

WHAT UNIVERSALISM MEANS TO ME

Universalism is a growing belief which keeps us with the times. It does not bog me down with superstitious mysteries and fairy tales. It creates, instead a never ending desire for awareness. Awareness of what has gone on before me, of what is going on around me, and of what there is to come. It creates an awareness without fear but loaded with concern, concern for others, concern for myself, concern for life and its betterment.

Universalism has allowed me an inquiring mind. I may question many things without criticism. I am not put off, nor is there any beating about the bush. I am given straightforward and understandable explanations and guidance. I need not accept, blindly, creeds or concepts of religion which have been set down by any person or group. Instead, I may bring my thoughts and beliefs into your midst, before my fellowmen, to be aired and shared by all in Universal fellowship. Through inspiration, I continue to search for new truths, new interpretations, new understanding.

The truth and beauty, the depths, the inspirations and challenges of Universalism have been with me for a long time. My understanding of these things grows as I grow, and in turn, I realize the importance of my heritage.

—VERA H. REYNOLDS

Universalists and the Signs of the Times

Donald B. F. Hoyt

WE Universalists are not a church after the traditional, orthodox pattern. We are Universalists first and churchmen second, which means that no official or dignitary may speak or write upon questions of vital, social significance in behalf of all Universalists until he has ascertained their opinion. We do not deny our officials the right to express their views, but we do reserve the right to disagree with their opinions if they should go beyond what has been officially stated by Universalists.

How, then, do Universalists proclaim their convictions upon controversial subjects such as racial segregation, universal military training, freedom of speech and the many other touchy themes of the times? We give expression to our opinions at annual and semi-annual assemblies.

The annual gatherings are held in the various states where there are Universalist churches. They are attended both by lay and ministerial delegates, who are empowered to adopt resolutions and recommendations in behalf of their larger constituencies. The ideas set forth at these annual conventions are in keeping with enlightened and intelligent thought upon matters of profound social concern.

The General Assembly is our highest legislative agency. Here all things pertaining to the whole body of Universalists are discussed and acted upon by the delegates, both lay and ministerial. Even the rules governing the eligibility and the actions of the ministers are formulated by the entire Assembly. Among Universalists, practically nothing aside from administrative routine can be done by officials without the sanction of the delegations at General Assemblies.

So, the General Assembly is the body which speaks for all Universalists. It is comprised of two lay-delegates and the minister, or ministers, from each local church; the state officials, the national officials. There is no distinction among officials, ministers, and laymen in the parliamentary procedure. All have equal rights. None has special privileges.

While many General Assemblies have produced pronouncements of social concern, it would best serve our present purpose to begin, a few years back, with the Assembly which met in New York in 1943. The delegates at that gathering adopted a "Platform of Social Principles." Here are some of the significant passages of that document:

> Now is the time for greatness. There have been few if any periods in the entire history of the human race when men have had such an opportunity to mold the future. We stand at the great divide. On one side lies a land of promise, and unprecedented opportunity to build a better world than has ever been known. On the other side lies a return to the old order with its greed, poverty and war.
>
> The only possible philosophy for a better world is Universalism. It alone is realistic and creative. In it lies the hope of mankind; without it we are doomed.
>
> This faith proclaims that the whole is greater than the parts. It interprets life in terms of the universals and the unities. It levels barriers, abjures prejudice and renounces all that sets man against his fellow man.
>
> This faith demands that the common humanity of all races be recognized.
>
> This faith demands that all men of all classes, races, creeds, shall abjure war as a method of solving international disputes and shall affirm their faith in the possibility of progressively building a lasting peace.
>
> This faith demands that we must build an international order in which the sovereign power to settle international disputes resides in a league or assembly of all peoples.
>
> This faith demands that the physical resources of the earth be so used that all men everywhere shall have the essentials of a good life.
>
> This faith demands that we must build an economic order based on the abundant life for all rather than upon the acquisitive power of the few.
>
> This faith demands that the human resources of society, such as education, culture, the arts, be made progressively available to all.

Quite a demanding program, right in line with

the highest imperatives of the enlightened religious consciousness. But that was just the preamble. For there followed the practical application of the announced sentiments:

We here and now call upon all fellow Universalists to unite in a great and consecrated movement to make these things come to pass in the field of Social Welfare:

Other Religions. We must acquaint ourselves with the faith and practice of other religionists that we may help to overcome the destructive force of religious prejudice.

Race Relations. We must recognize that today Americans of Negro, Indian and Oriental descent, and many not yet citizens, are suffering from unjust forms of discrimination. We must combat every such form of race prejudice by practical steps which shall achieve a just status for these our brethren.

Labor and Management. We must study the complex problems of labor, management and capital so that we can intelligently bring the insights of Christian ethics to bear on the problems of economic justice for all members of society.

Co-operatives. We must welcome and encourage the growth of the co-operative movement as a check on unwholesome economic practices and a service to producers and consumers alike.

Education. We must work for improved educational opportunities for young and old and for a freedom of teaching which puts no restriction upon the authority of truth known or to be known.

Gambling. We must condemn as destructive to the best interest of society all forms of gambling and small games of chance which are an attempt to get something for nothing, and we must work for more stringent laws governing such practices.

Obedience to Law. We must commit ourselves and encourage others to consistent obedience to law lest we and our society suffer the consequences of disorder and unrestraint.

Conscientious Objectors. We must recognize the fact that there is no common judgment among Christians as to one's personal duty when called for military service and we call our people to be true in policy and action to a basic law of our church (Article XII of the Laws of Fellowship which grants full fellowship to consientious objectors in time of war).

There were other items in the list particularly applicable to the war-time situation then existing. Those which we have here presented, however, show that Universalists are not self-complacent about things as they are. Remember, these were not the utterances of a small committee. They were discussed by delegates upon the floor of the Assembly and adopted by the vote of the delegates.

The Assemblies of 1946,[1] 1947, 1949, were principally concerned with problems of organization, closer relation with The American Unitarian Association and promoting contributions for the ever enlarging program. Certainly there were expressions of concern for the evils of society, but they were so much in line with previous utterances that they need not be dwelt upon here. Some of these resolutions will now be cited briefly:

At The General Assembly, Akron, Ohio, 1946

International Control of Atomic Energy. Resolved that this General Assembly approves the setting up of an international body for control of atomic energy, and that we are in complete harmony with the conclusion of the Acheson report wherein it is stated that "there can be no international control and no international co-operation which does not presuppose an international community of knowledge."

Conflicts of Conscience. Resolved, that we adopt a positive policy, consistent with the highest ethical insights of religion, of resistance to any and all invasions of the personal liberty of the individual conscience, and, in all cases of conflict between the demands of the state and the demands of conscience we pledge our support to those individuals whose consciences lead them into such a conflict. Now we come to problems which are very pertinent to our times.

At the General Assembly, Portland, Maine, 1951

World Amity and Co-operation. *Whereas*, we, as church people believe that the only ultimate solution of our world problems lies in the practice of universal brotherhood,

Be it Resolved that we urge the support of all those commissions of the United Nations which seek and promote world unity and co-operation.

Freedom of mind and speech. *Therefore be it Resolved* that The Universalist Church of America . . affirms its own loyalty to the freedom of the mind to believe and of the tongue to speak what the mind believes; and

Be it further Resolved that it condemns all persecution of persons for belief without evidence of treason

[1] An off-date assembly during the war period.

all enforced submission to doctrine, religious or political; and

Be it further Resolved that it assert its confidence that national security is guarded more through freedom and constructive criticism than it could ever be through the silence of conformity and fear.

Civil Liberties. *Whereas,* we of The Universalist Church of America share with all liberty-loving people the solemn responsibility for preserving and extending freedom in a world threatened by totalitarianism, and

Whereas, the moral law applies to nations no less than to individuals, and no nation can violate the laws of justice, mercy, equality and freedom of thought and conscience without incurring spiritual and material penalties, and,

Whereas, the McCarran Act and Sections 2 and 3 of the Smith Act are representative of present day legislation which violates these principles in the following ways: 1. It destroys equality before the law by imposing harsh penalties on unpopular minorities who are innocent of any criminal act. 2. It destroys civil liberties of all Americans by placing in the hands of government officials arbitrary power by which they can proscribe almost any organization peaceably agitating for social, economic or political changes. 3. It invokes intimidation, intolerance and persecution to stifle the discussion and dissent without which democracy cannot function. 4. By intimidating the citizen against supporting unpopular civic movements of which his conscience approves, it robs him of his moral and intellectual integrity.

Therefore, be it Resolved that all Universalists be alerted to the danger of current national, state and local legislation aimed at subverting our traditional civil liberties; and

Be it further Resolved that we urge our several churches, through their study groups and social action committees, to make known to their elected governmental representatives their opposition to all legislation which would sacrifice our freedom to totalitarian pressures.

And now a final word from the General Assembly which met at Andover, Massachusetts, in 1953; a warning which should be timely to Americans in every age:

Whereas the dignity of the human soul requires and deserves the fullest measure of that liberty which has been won in the age-long struggle for emancipation and enlightenment,

Be it therefore Resolved that this Assembly reassert its allegiance to the principles of human freedom which are implicit in the professions and traditions of our faith and which are in part embodied in the Bill of Rights of the Constitution of the United States,

And be it further Resolved that while we recognize the obligation of responsible government to take reasonable and orderly measures to make secure its traditions and institutions, we strongly deplore any tendency, governmental or non-governmental, which would curtail freedom of speech, freedom of the press, freedom of worship, freedom of conscience and those other liberties which give character to citizenship in a free society. Especially would we deplore the use or approval of all measures of coercion, intimidation, irresponsible accusation of individuals, groups and professions which would foster authoritarian control and tyrannical oppression, and result at length in the destruction of civil and spiritual freedoms;

And be it further Resolved that this Assembly call upon all Universalists so to employ and defend the privileges of freedom with reason and love, that we may further the Kingdom of God and the Brotherhood of Man.

All these are official utterances of our General Assemblies. They are the voice of The Universalist Church. To readers who are not yet Universalists, this brief compendium will show how we stand. To Universalists, it will be a testimony to the social conscience of their church.

FROM ONE LIBERAL TO ANOTHER

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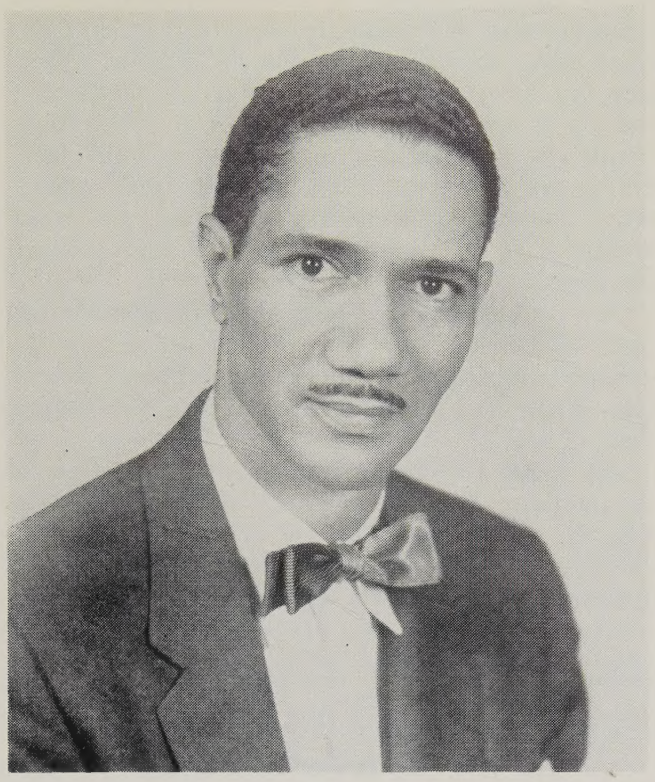
Bell to Head Adult Education Council of Liberal Churches



Rappoport Studios, New York City

THE appointment of William Y. Bell as director of adult education and social relations for the Council of Liberal Churches (Universalist-Unitarian) was announced November 4 by Alan F. Sawyer of Saugus, presiding officer of the Council of Liberal Churches to the annual meeting of the Council in Boston.

Mr. Bell, as present program consultant on the International Exchange project of the National Social Welfare Assembly in New York, will be the first director of adult education for the Council which was incorporated in October, 1953.

At that time, the Universalist and Unitarian denominations of America voted to federate their memberships into one organization of liberal religion. The department of education is the first to be merged, under the directorship of the Rev. Ernest W. Kuebler, appointed in May, 1954. The departments of public relations and publications will be the next to combine, in 1955.

The director of adult education and social relations will work with the churches, Universalist and Unitarian, to develop adult study programs, discussion and action groups, and to give information and guidance in denominational affairs, problems of democratic living and international relations.

Mr. Bell has a wide range of experience in the field of social relations. A graduate of Northwestern University, he took his master's degree in social work at the University of Pittsburgh, where he had been granted an Urban League Fellowship. He has done graduate work in religion at Howard University and has studied at Geneva and in Holland on Marshall Field and Rockefeller Foundation Grants.

During the depression, Mr. Bell was a member of the Illinois Emergency Relief Commission in Chicago. Since then, he has worked on community social projects in Hamilton, Ohio, and as director of the Urban League of Atlanta, Georgia. He has worked with the American Council on Race Relations in Chicago, the New York Society for Ethical Culture where he was consultant for children, and as a teacher at the Fieldston School.

As a student of intergroup relations, Mr. Bell has edited a directory of agencies for race relations, written an M.A. thesis on conditions of Negro children in Pittsburgh, and many articles on similar subjects. He had a regular column in Atlanta and Hamilton newspapers.

Mr. Bell is a member of the National Councils on Social Work and Emergency Housing, the Southern Sociological Council, and the Executive Council of the Urban League. He has belonged to many community social welfare organizations.

"Say it with flowers!"
NO!
"SAY IT WITH DEEDS AND DOLLARS!"
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Miracle of the Commonplace

A Christmas Meditation

Benjamin B. Hersey

THE author of the gospel according to Matthew heralds the birth of the Christ child with attendant wise men from the east and a brilliant star shining in the heavens as the sign which announces the coming of the long expected Messiah of the Jews. The author of the Gospel of Luke is more modest. Not to wise men nor to rulers is the birth of the child made known but to lowly shepherds in the fields. Matthew makes much of Jesus' birth as being the fulfillment of the old testament prophecy concerning the one who was to come to lift much of life's burden from the shoulders of an oppressed people by taking it upon himself. Luke suggests the fulfillment of the prophecy but is more concerned with the humble circumstances surrounding the child's birth than with its attendant glory. He tells of the angel of the Lord and of the multitude of the heavenly host appearing to the shepherds, to be sure, but such appearances were believed to be only a slight departure from the usual spiritual experience. At the time the Gospel was written, there were many stories in legend and scripture which told of angels, or messengers of the Lord, walking and talking with men.

It was not at all unusual, in those days, to hear the shepherds as they came from the fields, telling of the times when they had talked with angels in the darkness of the Palestinian night. How much of the experience which they related seemed to be actual reality and how much was the customary symbolism of speech we shall never know. However, it makes a touching and poetic picture in which the reality of an event is included.

To believe in wondrous signs as portending important events is not peculiar to men of ancient times. Even in our own time, let a comet appear in the sky and there arises all kinds of speculation about its meaning and significance. It is held to be a sign of a multitude of different phenomena and expectations from changes in the weather to the arrival of the millenium. Let any great event come into the experience of men and there will always be those who will claim that its coming was foretold by oracles, or scripture, or by signs in the heavens. Men are ever looking for signs of wonder as the proper accompaniment of things which are important to them. Our scientific age has by no means eliminated belief in the presence of signs to indicate significant events in history. How much more widespread was such a search among men of ancient times!

The ancient stories of supernatural and wondrous signs are often deeply moving in their poetic beauty and set the event in a framework which enhances its significance as a proper setting brings out the lustre of a precious stone. We would lose much of life's treasure if our history and literature were stripped of their imaginative qualities and were suddenly reduced to prosaic recitals of provable facts.

Most of the joy of the Christmas season is set forth in a glorious symbolism of signs; signs of announcement; signs of fulfillment and signs of hope. Take away the star, and the wise men, and the shepherds; take away the angel and the heavenly host; take away the yule log, the Christmas tree and the brightly lighted halls; take away Santa and his reindeer; take away all the symbolism which has been built into the very fabric of our lives and Christmas would become a desert waste in the spiritual experience of men.

We must not forget that behind all of the symbolism, behind all of the stories of wondrous signs and miracles is the reality which brought them forth. There is danger, real danger, that the symbolism and the signs of wonder, may become, for any or all of us, the end and meaning of Christmas itself. There is danger that the true significance of Christmas may be lost in the contemplation of signs and portents.

It is almost as if the author of Luke realized this danger when in the midst of the story of the angel and the heavenly host he seems to have the shepherds warned that what they are experiencing is not the real sign nor the thing in itself, but there is a

greater sign that any appearance in the heavens could be. The angel tells the shepherds: "This shall be a sign unto you; ye shall find a babe wrapped in swaddling clothes and lying in a manger."

What could be more familiar in the experience of the people of Palestine? Children were being born in every family and not in the privacy of a hospital to be unseen by relatives and friends. The birth of a child was an event which brought many visitors to congratulate the parents and to see the child. Every child was wrapped in swaddling clothes in compliance with the custom of the country. It was nothing out of the ordinary that the shepherds should so find the child Jesus. We may also safely assume that a manger used as a cradle was not without precedent. One might readily suppose that many children of ancient Palestine were born in the presence of animals of the farm. A manger would be a most convenient place to lay a child for his rest. Taken all in all, the important fact in the midst of all the Christmas story is the miracle of the birth of a child; the miracle of the common everyday experience of humanity. Whether it be a child wrapped in swaddling clothes, lying in a manger or a child in a bassinet in the most modern hospital nursery, in him are all the hopes and dreams of mankind. In him there is courage, strength and power. In him are the aspirations, and ideals of centuries of human striving and progress. In him there is mercy, compassion and love to bring men one step nearer to the experience of God.

Of all spectacular miracles reported in history, few have been witnessed by or have affected more than a small number of people at the time they were supposed to have happened. If we think of miracles as being those events which seem to violate natural laws, few in themselves have been important to society as a whole. Though they have been the medium by which men have believed that they have witnessed the special power of God, what has really counted in every instance has been the labors and lives of countless men and women who have given of themselves to the benefit of their fellow men in the common service of everyday experience.

The wonder that surrounds the Christ Child is the miracle of God in the human heart. How often we think of our world as filled with sadness and woe, how often we are apt to think of humanity as greedy and selfish at heart, how often we tend to emphasize the evil that we experience in our daily lives.

At Christmas there is a subtle change, not only in the outward symbolism of the Christian world, but in the hearts of men and women throughout western society. There is within us all a natural response to the promise which is symbolized in the Christ Child. Scrooge is transformed from a grasping, hardened, selfish creature to a giving, friendly and generous man as the vision of the meaning of Christmas dawns upon his soul. So our own hearts are opened to reveal their supreme worth at Christmas time. It is an annual miracle because it is created out of the common experience of humanity.

How miraculous it would seem to us if in all history there were only a few individuals who displayed the qualities of mercy, compassion and love for their fellow men. If these were qualities rare or unknown in our own experience, how we would marvel at the sign of a person, or persons, who displayed them once or even a few times, in the history of our world. But look about you and witness the miracle of Christmas-giving year after year; not only the exchanging of gifts among relatives and friends which is often tiring in the task that is laid upon us, but in giving for the sheer joy of sharing with others the Christmastide.

The one hundred neediest cases which are listed annually in the *New York Times,* one million free Christmas dinners, and one hundred million people receiving gifts of food, clothing and toys in all parts of the world. No return in kind is possible from these. There is only the eternal satisfaction of helping a fellow being to find health and strength or even a slight measure of comfort and joy amid the sordid experiences of extreme need and want. At Christmas millions will avail themselves of the opportunity to give directly or through some agency that in some way some person may know something of the joy of the Christmas season.

So often we search for some great sign to indicate the presence of God and just as often God enters into our experience in the common way of life. We want a miracle that is a marvelous exhibition of power, we ask for a sign in the heavens to verify the reality of the experience we have felt, but God's miracles are everywhere in the common ways of humanity. "Show me, then, a miracle," is often the challenge of the skeptic who sees little and feels less of life's great spiritual reality.

A miracle? An angel, a heavenly host, a star in the heavens at Christmas? Well, hardly! Such things are not within the range of our experience in our time. But consider a story told by Bishop Brent of western New York some years ago.

The parents and the physician of a ten-year-old

boy stood by the bedside of the child in one of the poorest homes of a large city. The father and mother were anxiously awaiting the doctor's opinion after his examination of the patient. The doctor was a young man such as frequently begin their careers in the poorer districts of large cities. He knew that under the circumstances of home nursing and such care as he could provide, there was no hope of saving the lad. He was brutally frank. "There's is nothing more I can do," he said, "only a miracle can save him."

The parents accepted the decision with fortitude and resignation. Not so a younger sister who slipped quietly out of the room and took a dollar which had been given to her for her very own to buy a Christmas present for herself, and ran quickly to the corner drug store. The druggist, who knew the family well, was talking with a man in a fur coat, but the child had no time to wait upon a more important personage.

"I want a miracle." she said, "please give me a miracle, quickly. Nothing else will save Tommy; the doctor said so. I have this money."

There was a hasty conference between the druggist and his caller and just as the girl was becoming unsure of herself and wondering whether the druggist was able to provide the thing for which she asked, the stranger extended his hand for the dollar. "I'm a miracle, my girl," he said, "and so are you. What is your doctor's name?"

She told him and a few moments later the astonished young doctor received a call from the foremost surgeon of the area who could perform the delicate spinal operation that was necessary, and who made it a practice to drop in on his old friend, the druggist, at Christmas time. Within the hour his skilled hands were warding off death for Tommy.

Not a single element in this event is beyond the range of human experience. It could happen to anyone at any time. There is not one thing present which is not in the common experience of men and women everywhere, and at all times. The drama is intensified, to be sure, by the imminence of death, but the miracle is commonplace enough. Go to the clinics of any one of our larger hospitals and discover how the blind are enabled to see, the deaf to hear, the lame to walk, by the finest physicians in the land; not only at Christmas but on every day of the year. The miracle of human sympathy and service is ever present and it finds its best expression in the Christmas season.

The sign of Christmas is the miracle of the commonplace. "A child wrapped in swaddling clothes, lying in a manger." This shall ever be a sign unto all of us, for the spirit of Christmas with all of its promise, its hope and its revelation of God in the heart of man is the new born child, yesterday, today and forever. The child symbolizes every act of goodness, every act of mercy and compassion which expresses the love of God for man.

May the Christmas message always be set against the background of sign and wonder but may it ever find fulfillment in the deeds of every day; deeds of kindness, consideration, understanding, compassion and love which are all miracles of the commonplace, miracles which shall be forever symbolized by the sign of a child "wrapped in swaddling clothes and lying in a manger." In Him resides the hopes of the centuries.

ARE YOU GUILTY?

We major on minors. We waste our powers on things that hardly matter. We forge for ourselves slave chains with link after link of unessentials. Harvard still cherishes the indignation with which Dean Briggs would tell of the American tourists he saw in Rome on their first visit there. All around them lay the scenes that whispered of that stirring pageant of ancient greatness, but every morning they settled down in the hotel lobby for a good long morning of bridge. Majoring on minors. Or here, where we know without a doubt that never before has the world been in such danger of perishing for sheer lack of human kindness, yet every season we are asked to see if we in the churches will help in publicizing National Kindness to Animals Week. Majoring in minors. My set of the *Encyclopedia Britannica,* which the brisk salesman assured me was a compendium of about everything worth knowing, has a few pages of a rather casual article on a certain Jesus Christ. But you should see the size and enthusiasm of its articles on Old English Lace, on the arrangements of the bones in prehistoric man. We major in minors. There have been great universities these latter years whose names were a badge, where there simply was not offered anything to speak of in the way of religious or Biblical studies, but where you actually could get standard credits for Maypole dancing.

It has grown legion and monstrous, the way we have forgotten to deal with first things first, and have devoted our first-rate loyalties to third-rate causes.

From *The Salty Tang*
By Frederick B. Speakman
(Fleming H. Revell Company)

Know Your Church

Universalist Persons and Projects

Members of the First Universalist Church of Woonsocket, R. I. have voted to raise $125,000 this fall to enlarge their church plant, according to a recent announcement by the minister, the Rev. John P. Christensen. This project is made necessary by the expanding membership and the growing program of service which this historic church is rendering to the city of Woonsocket.

For nearly a century and a quarter, the Woonsocket Universalist Church has carried the banner of religious liberalism in its community. Among the early preachers of this society were Hosea Ballou, the first, and the Rev. William S. Balch. Hosea Ballou preached the sermon at the dedication of the first building in 1840.

During the first sixty-four years of its life, this church had but two settled ministers. Another of its outstanding ministers was Dr. Samuel Gilbert Ayres, who served the church for exactly ten years, leaving it only to become head of the Universalist Mission in Japan in 1919. Following Dr. Ayres, the Rev. Dean Ellenwood was for thirty-one years the well-known and beloved Woonsocket minister.

* * * * *

A member of the Universalist-Unitarian Church of Our Father, Detroit, Michigan, Wade H. McCree, Jr., was recently appointed by Governor Williams as Judge of the Wayne County Circuit Court. Mr. McCree is the first Negro to be appointed to the Circuit Bench in the history of Michigan. Mrs. McCree is an active member of the church school faculty.

Mrs. Frederick Weideman, also a member of the Church of Our Father, is the author of an article in the October number of *The Nation* dealing with the first Japanese citizen to die as a result of our H-Bomb experiment in the Pacific.

* * * * *

The newest member of the **Church of the Redeemer, Universalist, of Provincetown,** is Abbie Lillian Bickers. She was confirmed in membership by the minister on September 2, 1954, less than two weeks before her ninety-fourth birthday. Mrs. Bickers is the widow of a Provincetown Coast Guard captain, and her son, Arthur, curator of the Provincetown Historical Museum, is Deacon of the Church. Mrs. Bickers, despite her advanced age, maintains a keen interest in the activities of the church and town.

* * * * *

A mental health clinic has been organized by the minister and members of the **Claremont, New Hampshire, Universalist Church.** The Rev. Harold J. Wright, minister, reports that, "This clinic will include the treatment of alcoholics, preventive therapy for cases which can be treated early, thus avoiding hospitalization, marriage counseling, and counseling with parents about children.

A group of young couples of the church have asked the minister for a course in *Creative Thinking*. Plans for this course are under way.

* * * * *

Many churches talk much about interracial fellowship and universal human brotherhood. **The Unitarian-Universalist Church of Cleveland, Ohio,** is an interracial brotherhood. A recent full-page illustrated feature story on this live church in the *Cleveland Call and Post* says, "There is a singular lack of racial self-consciousness as the members, as interracial groups play together in the kindergarten Sunday school, listen to lectures together at the World Religious Forum and other adult activities; work and participate in social affairs in the young adult group, and worship together in the Sunday morning service."

These liberal religionists in every phase of their regular church activity practice their threefold objective stated as 1) Mutual helpfulness in the search for truth and for enduring values in ways of life. 2) Advancement of sound morals among ourselves and in the community. 3) Encouragement and protection of individual freedom of religion."

—E. H. L.

Progress Toward Greater Unity in Giving

PROGRESS along many fronts has been made during the last month in implementing the program to strengthen the financial structure of The Universalist Church of America on both local and denominational levels.

This program, it will be recalled, has as its fundamental objective the broadening of the individual standard of giving, on a weekly basis, to the local church, and, concurrently, increasing the response to the Unified Appeal.

The first in a series of gratifying reactions already encountered were the generally favorable, and, indeed, enthusiastic responses to a letter sent by Mr. Alan F. Sawyer to ministers and chairmen of the boards of trustees of local churches outlining the new plans. Influencing the responses, no doubt, was the fact that the financial plan stresses the attainment by means of the "Every Family Canvass" within local churches of larger total contributions from which individual operating budgets can more readily be met.

Although the current fiscal year already is well advanced, a considerable number of churches have signified their willingness to conduct more intensive programs of giving. Representatives of the Headquarters Office who have explained the plan at recent State Conventions — notably those of New York, New Hampshire, and Vermont Churches — have found a new interest in the Every Family Canvass as it has now been set up.

That this Canvass will succeed only if the members of the individual churches are well informed as to the reasons why they should give and give generously is a consideration to which much thought has been devoted. As a result, carefully prepared material has been developed to inform Universalists of the work of their Church. Included in an attractive brochure, " . . . to Bring More Light and Understanding" are interesting facts about the ten departments which serve the constituent congregations comprising the Larger Church.

A unique feature of these brochures is that they include a blank page on which each local church can present its individual budget — a further indication of the way in which "unity" in the matter of giving is being emphasized. Unity of appeal and in giving is seen by the Trustees of The Universalist Church of America as a mighty source of strength. By means of such unity the local church, the State Convention and the National Headquarters all will benefit.

Recognizing, too, that in adequate organization lies the secret of success in any campaign for funds, the Headquarters Office is proceeding along well-planned lines. To each participating church the suggestion has been made that a compact Steering Committee of five people direct the Every Family Canvass. Theirs will be the responsibility of deciding the dates for the Canvass, organizing the volunteers, and determining the amount of the contribution to the Unified Appeal. (It has been recommended that this figure be set at 12% of the church's operating budget as averaged over the last five years, or at $5 per adult member, whichever is highest.)

In addition to a comprehensive manual outlining suggested procedures, the Headquarters Office has prepared such other aids for the local church as office record cards, pledge forms, a guide for volunteer workers and the brochure for donors.

Much has been accomplished toward creating this program which will strengthen our financial structure. Its keynote is unity. The advantages are several: each church will inevitably share more equably in the total financing of Universalism's program, and by so doing will be itself strengthened; the State Conventions will be assisted in their valuable programs, and, very importantly, the National Offices will be enabled to serve the local churches more efficiently.

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16 Beacon Street, Boston 8, Mass.

Cornerstone of Atwood Hall, New Home for St. Lawrence Theological School, Laid

MRS. JOHN MURRAY ATWOOD led in the ceremony of the cornerstone laying, October 9, celebrating the construction of Atwood Hall, the new home of the Theological School of St. Lawrence University, Canton, New York.

The program for the occasion records that, this building, an affectionate monument to the memory of Isaac Morgan Atwood and his son, John Murray Atwood, is erected as the home of the Theological School of St. Lawrence University. Founded by Universalists, first housed in what is now known as Richardson Hall, and later in a separate edifice called Fisher Hall, the Theological School came into existence in 1856 through an act of the New York State legislature. Classes began in 1858 under the teaching of the Reverend Ebenezer Fisher, D.D.

Fisher Hall honored the service and achievement of Dr. Fisher. The disastrous fire of December 11, 1951, destroyed Fisher Hall. The school took temporar quarters in a barracks building, erected for veteran housing, in the University Housing Project Area. Af ter three years of inadequate facilities, remotenes from the central campus and other inconveniences, th School anticipates moving into Atwood Memoria Hall by the fall term of 1955.

It is our prayer that the memories and meanings o Fisher Hall are built into our new school, so that th traditions of yesterday give added strength to th purposes of the living generations.

The Invocation was offered by the Rev. Theodor A. Webb, minister of the First Universalist Church o Canton. Remarks were made by Dr. Stuart A. Wir ning representing the University, Dean Angus H MacLean for the Theological School, and Dr. Ell worth C. Reamon, president of the Board of Trustee of the Theological School. Dr. Reamon said in part:

"It is fitting that this building should bear the name of Dr. John Murray Atwood, our former Dean, who gave forty-three years of his noble and self-sacrificing life to the welfare of this school. We thus raise this monument to his memory and to the memory of his father, Dr. Isaac M. Atwood. Within this building there will be memorials to a host of noble souls: professors, clergymen and lay folk . . . all of whom have made a notable contribution to the work of this school during the past century.

"Let us be reminded that this new building is likewise a monument to the living . . . to all who embrace the ideal of freedom in religion. While this is an act of commemoration, it is likewise an act of faith. We cannot rightly honor the past unless we keep faith with the future. We firmly believe that there is a place in this world, with all of its divisive aspects, for the Universalist Church and the Universalist faith. As Dr. John Murray Atwood once said, "Some one must bring the eternal principles of the Kingdom of God to bear upon the temporal affairs of men, transfuse this life with eternal values and charge men and women with moral purpose. This is peculiarly the office of the Christian minister."

The cornerstone was laid by Mrs. John Murray Atwood, Dr. Stuart A. Winning, Dr. Ellsworth C. Reason, and Peter Knost, a member of the Theological freshman class. Dr. Harold H. Niles, minister of All Souls Universalist Church, Watertown, New York, offered the Prayer of Dedication. The Benediction was pronounced by Dr. Max A. Kapp.

Dr. Kapp in *Lines for the Cornerstone*, an address to posterity, summarized the spirit of the scene and the spirit which has made possible the new building.

". . . . . We knew not peace.
Our joy was held at anxious bay.
Our flight to beauty was with crippled wing.

. . . . . .

But know this . . . we did not wholly yield
To silent weeping, nor was despair our only chant.
We sought for truth and gave it voice;
The ancient gods and demons knew us their foes;
We sensed the new horizons of the spirit;
We felt that love could conquer death.
We said the Light lives ever, past the cloud;
And Hope is bread we break in deep communion
As we stretch our hands toward you,
Who moved by unseen wider purpose,
Break the seal of silence and forgetfulness."

Owen D. Young and Dr. Kapp join hands in sealing the contents of the cornerstone of Atwood Hall. Dean Angus H. MacLean is standing in the background.

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AND BEST
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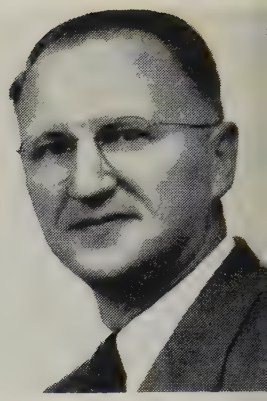
Time

Cyril E. Brubaker



I WISH to take time to talk to you about *Time.* And as "my time is your time," I will try not to waste it.

There are many definitions of time, and if I were capable of covering the entire field in all its aspects and implications, this would take longer than the usually allotted reading time.

Time is precious, and its value lies not in the amount allotted to each of us, but what we do with our portion that makes the difference; yes, all the difference in the world. In the Parable of the Talents, we are taught to increase the quantity of those things with which we are entrusted. But time teaches us to increase the quality of our works in the span allotted to us. The degree of our faith in God is shown by the greatness of our works among men.

Time wasted is time lost. I am reminded of the lines by Horace Mann: "Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes, no reward is offered for they are gone forever." I would like to suggest that time is the goose that lays the golden eggs. Don't kill it. We often try to save time in one way, only to turn around and waste it in another. Time saved should not be squandered; there is so much that is worthwhile which needs to be done, and as someone has suggested, "It is later than you think." To feel important is a waste of time, but to make good use of our importance is time well-spent. I feel sorry for people who have time on their hands; just can't think of a thing to do. With the one hundred and one things that I would like to accomplish before I pass away, I cannot at this moment picture myself as ever having to be in such a predicament. One of my favorite mottos is, "Don't count time, make time count." Too many of us spend too much of our time thinking and worrying about how much we are going to get out of life, out of our jobs and out of others. Life is a game of "Put and Take." We must first put something into it before we can expect to get something out of it. Recall the story of the furniture dealer as told by Dr. Norman Vincent Peale. He is overstocked, his store is crowded with unsold furniture, he needs money to pay his own bills, he might have to go out of business, people stop to gaze and admire and perhaps long for the items on display in his store windows, but do they come in and buy? No! All the while he stands inside, longingly watching the passers-by, his greatest wish is that some of then would step inside so that he could sell them some o his goods and get their money for his own use. Final ly, and in desperation he takes his troubles to th Pastor who tells him to take time to go to the people learn to know them, find out what their needs are, an so he does just that, and it works. In the process o helping others, he helps himself and his worries ar over. We can apply the lesson of that story to ou own tasks, whatever they may be, not just doing a jo because it must be done in order that we may ge some pay or a reward, but doing it as best we kno how, better than it has ever been done before, *givin time generously,* putting our heart and soul into i completely outdoing ourselves. You have heard th story of the Saint who, while a monk, scoured th pots and pans day after day and made them shine. H enjoyed doing his very best, even at such a meni task. He did it for the "Glory of God."

Are you one to expect a reward
For everything you do,
But seldom "thank the Lord"
When thanks to him are due?
When you're given some new task,
Or a chance to do "your bit,"
Do you always stop to ask
What will I get out of it?
When you're asked to do your share
For someone that's been hit,
Do you stamp, and rave, and tear
What do I get out of it?
When a man gives of his time
To elect another that seems fit,
Do you with that "chorus" chime
What will he get out of it?
The earthly things we each possess
Must all be left behind.
The true reward for helpfulness
Is a happy frame of mind.

Time is the wellspring of never ending possib

FIRST UNIVERSALIST CHURCH OF CHICAGO folk lay cornerstone for new building. Left—The stone is truly laid, level and plumb. The minister, the Rev. David Cole, looks on as Dr. Brainard F. Gibbons, general superintendent, stands ready to deposit the cornerstone box containing church records, a copy of THE UNIVERSALIST LEADER, and local newspapers. Right—Allan Keedy, minister of the Avalon Community Church, offers the Prayer of Dedication. Left to right—David Cole, H. Allen Pederson, chairman of the Board of Trustees, Dr. Gibbons and Mr. Keedy.

ies. Time is a challenge. "A ship in harbor is safe, but that is not what ships are built for." If all the adventurers that have ever lived had been satisfied to stay in "snug harbor," you and I would not be here in this place today; we might not even be, period. "He who would save his life shall lose it."

How often we hear people say they have not the time, especially when we ask them to do something for us. The truth is, each one of us has twenty-four hours each day, to use or waste. It is a well-known fact that if you want anything done, ask a busy man to do it. When things need to be done, that is the time to do them. There is no time like the present. When we are young, we wish that we were older, and when we are old we wish that we might be young again. But wishing cannot make it so. "Time and tide wait for no one." Now is the acceptable time. Let the child do the childish things, the youth pursue his ambitions and the man accomplish the worthwhile things he has grown capable of doing.

I know a man that worked in the same factory for forty-six years, and when he retired, I heard him say that in all those years he had never been late getting to work. Being on time meant something to him. On the other hand, you and I know people who, if it were possible, would be late to their own funerals.

Time is finally a great healer. There are hours that seem like days, and days that seem like years but they, too, pass away. Dr. Merrill Moore, Boston psychiatrist and poet, says: "I am grossly seized by the thought of time; time has camped on the field of my empty hand. I can see time (lacking any vision) everywhere, apparent in everyone. Time shines on us, unlike the reticent sun, always—day and night. Time does not cost the grief of night, or half the season lost. Time has prepared no bull, agenda, creed, or issued protocol, but Time persists, conducts, obtains decrees, multiplex phenomena, mysteries. And if I wander further in despair, deceit and death, then Time, already there, declares, I cancel the troubles that you bear."

Someone has said that time is fleeting, as indeed it is. We are living out our time in the history of the human race. We are "here today and gone tomorrow." But "Time Marches On." With all the time in the world on our hands, let's take it; to live, to learn, to labor, to laugh and to love.

Let a cheery word and a friendly smile
Be your salesman for a while. . . .
. . . It's worth every bit of the time you spend,
Selling yourself and gaining a friend.

Speak Up for Christmas

THE joy of the Christmas season is soured for more and more people each year by bad taste in decorations, bad broadcasting of music from ubiquitous loud speakers, and excessively bad timing in advertising.

If this vulgar parody of the Holy Season keeps up, we will soon have all our enterprising department stores putting up their most expensive Christmas decorations July 5, and the Labor Day afternoon ball game will open with the strains of *Holy Night* blaring from the public address system.

On this fourteenth day of November as we write, we have seen lighted Christmas trees in our metropolitan district. Our mail has already been deluged with gay commercial *Christmas suggestions.* The business community is wishing us a very merry *buying.* Along with the commercials (perhaps intended to take the curse off the crassness of the appeals to buy) are numerous intrusions of visual piety in the form of creches done by fifth rate "artists."

Once upon a time, a kindly clerk offered to wrap a present for some awkward or shy man. It was a gracious gesture as genuine as Christmas itself. Now, alas, "Gift Wrapping" for a fee is a seasonal activity of too many large business organizations. Vulgarization can go no lower. The incongruous gift "for mother" wrapped in wrinkled old brown paper by the grimy hands of a small boy with a heart filled with love, outweighs all the thousands of fancy pants "gift-wrapped" parcels that will be passed around this Christmas.

No, we are not sour on Christmas or opposed to Christmas. We are saddened beyond words over what is happening to Christmas in these United States.

Christmas is being rapidly swamped, smothered, shouted down by neon lights, loud speakers, radio, TV, and multicolored printing. The precious spirit about which Doctors Rose and Hersey write so sensitively elsewhere in these columns is losing out in this unholy hurricane of advertising. The word of religion is buried under the bulk and weight of mass communications media geared to selling.

No individual businessman, however much he regrets the situation, can do one single thing effectively to correct the exploitation of the sanctities. Neither can a small group of businessmen hope to bring abou a reformation. Caught in a system of competitive advertising, individuals and small groups are help less. Something can be done about it, howeve Churchmen, *laymen even more than ministers,* ca and should speak up for Christmas, the Mass o Christ, the reverent celebration of the Advent of in carnate good will and righteousness in the affairs o man. Business has often chided the church fo "meddling" in economic affairs. The church quit justly can and should now admonish business for it meddling with the sacred values of religion.

There are organizations of such strength and integ rity in this land that can, if they will, stop the vulgar ization of Christmas. To these great groups w appeal. The National Advertising Council, which i doing outstanding work in promoting safety on th highways and in industry and is currently putting it skill to work promoting religion generally, *could lea the way* to a better American observance of Christma The National Association of Manufacturers and th Labor Unions acting in concert *with* the Nationa Advertising Association could bring about a revolu tion in this matter, which would restore the true spir of Christmas to our communities.

For this we pray.

MERRY CHRISTMAS, JIMMIE

"MERRY CHRISTMAS, Jimmie X," and so was last year. But not this year. Jimmie isn't around anymore.

Jimmie X was killed last month. He was killed b the thing that kills more children than any oth cause, an automobile. Automobile accidents kill mo children than polio, more children than TB, mo children than cancer.

If this thought seems inappropriate and out harmony with the Holy Season, think again. T whole tragic business wrecked Christmas for Jimmie father and mother and his brothers and sisters. A Americans who drive automobiles are related to th thought and to this tragic event.

All Americans who drive and all who ride in aut have it in their power to make or forever mar *th Christmas* for millions of other Jimmies and their litt sisters. Careless driving these winter days will bri

ragedy to countless other Jimmies and Jennys and to heir families.

Extra care in driving will mean the best gift you r anyone else can give this Christmastime, the gift f life to children. In His name who came "that they night have life more abundantly," make this and keep his a Merry Christmas for the legions of Jimmies and ennys that run about your streets. Drive carefully!

A GOOD PROGRAM THE BEST ADVERTISING

THE best possible advertising for any church is a sound and serviceable program. The Univer-alist Church has such a program in its Service Com-ittee activities. The proof of this contention is to e found in many places, but lately we have seen it in United Nations UNESCO pamphlet which has cir-ulated far and wide throughout both the United tates and Canada. Following is a quotation from e pamphlet:

"The Universalist Church, through its Service ommittee, has used the Gift Coupon Plan as a means f helping to inform its membership about UNESCO nd the United Nations."

ONTARIO UNIVERSALISTS GIVE LEADER TO NEW MEMBERS

THE Ontario Universalist Convention has added itself to the growing list of our churches and urch organizations that make a practice of intro-icing new members to the wider fellowship through e medium of subscriptions to *The Universalist eader.*

At the Diamond Jubilee Convention of our Canadi-n Universalists, it was voted to give a one-year intro-ictory subscription to *The Universalist Leader* "to l new members in the future and to each church hool teacher."

This action, together with a similar action by the ew Hampshire Convention two years ago added to e increasing number of churches in other areas that likewise, is most heartening to the *Leader* staff. uch more important is the evidence of a reawaken-g to the primary importance of the ministry of the inted word in spreading Universalism. It is, of urse, a gracious act for a church or a regional or-nization to make a gift to new members. It is also very practical policy because informed members are spired and stimulated to become active members. formation on the philosophy, the policies, and the ojects of the Universalist fellowship is continuously ailable in the columns of *The Universalist Leader.*

If your church is not already doing so, why not decide now to give your new members and your teachers a subscription to your church journal?

FOR ATWOOD HALL

THE text and picture story recording the laying of the cornerstone of Atwood Hall, new home of the Theological School at St. Lawrence University, October 9, marks the realization of a dream by the hard work of a relatively few people who would not be discouraged by discouraging circumstances.

Dr. Ellsworth C. Reamon, president of the Board of Trustees, his board members, the overworked faculty of the school, by unceasing toil raised the necessary funds. Hundreds of Universalists and several Universalist organizations gave generously and loyally. Dean MacLean and Dr. Kapp worked dangerously near to the point of exhaustion.

When all this has been said, and gratitude too deep for words feebly expressed, the sad fact remains that the total of those who helped is a minority of Universalists. And, sad to say, the total amount needed for the building, the equipment, and the minimum extra amount of resources necessary to operate the school at an efficient and *improving level* is short thirty thousand dollars.

So the end of this matter of primary importance (for a dearth of well-trained ministers in the future means a dearth of well-organized Universalist churches)—*the end is not yet.* The time for giving is not past. If you have not yet made a contribution to the St. Lawrence Theological School fund, please do it now. If you know of anyone else who can make such a gift please help the school get that gift.

CHURCHMEN AND RACIAL SEGREGATION

A MID-OCTOBER spot-check by *Religious News Weekly* showed that Protestant churches, by cooperative effort in numerous communities, made significant contributions to peaceable solutions of problems raised by the attempt to fulfill the Supreme Court's decision on racial integration of public schools.

Factual reports showed that clergymen in Washington, Baltimore, and Milford, Delaware, rendered yeoman service. Tensions of both youth and parents were eased by the appeals and the forthright but patient stands of parish ministers. Important in this picture, also, was the fact that regional councils backed up the local men as did national denominational bodies.

Council of Liberal Churches Appoints Curriculum Editors

At the meeting of the Council of Liberal Churches held in Boston, November 3 and 4, curriculum editors for the De partment of Education were appointed. These are (left to right above) Dr. Dorothy Tilden Spoerl, Mrs. Edith Fisher Hunter, and Dr. Lucile Lindberg.

Dr. Spoerl is Professor of Philosophy at the American International College in Springfield, contributor to psychological journals specializing in children, co-author of *The Beginnings of Life and Death* with Sophia Fahs, and an ordained Universalist minister.

Dr. Spoerl spent her childhood in Galesburg, Illinois, where her father was president of Lombard College, a Universalist school. There she took her B.A. in education. From Boston University she received an M.A. in Religious Education and from Clark University, a Ph.D. in Psychology.

In 1929, Dr. Spoerl was ordained as a Universalist minister. She has spent the years since then as a minister's wife in Maine and Vermont, joint pastor with her husband in Vermont, and pastor of the Second Universalist Society of Springfield. She has worked as director of religious education in Detroit, and with the Elementary Department of Textbooks of the Houghton-Mifflin Company.

Mrs. Hunter was born in Boston, and was a member of the First Church of Roxbury. After graduating from Wellesley College, Mrs. Hunter went to Union Theological Seminary and received a B.D. She is interested in religious education and has taught in the nursery at the Riverside Church in New York City.

Mrs. Hunter has had published by the Beacon Press, a book, *The Family Finds Out,* and a pamphlet "The New Beacon Curriculum in Religious Education." Her articles in *Religious Education* and *Religion in Life* have included such titles as "Two Approaches to the Church School Curriculum" and "Neo-Orthodoxy Goes to Kindergarten."

She married a fellow-student at Union, the Rev. William Armstrong Hunter, a Congregationalist minister. They have two small sons and a daughter. Mrs. Hunter is a member of the Phi Beta Kappa society of America.

Dr. Lindberg has been Professor o Elementary Education at Queens Co lege, and Educational Consultant t the Nursery and Church Schools o the Community Church in New Yor

Dr. Lindberg was born in Iowa an was active in the Presbyterian Churc School there. She went to Northwe Missouri State College for her B.S to Northwestern University for he M.A. in Elementary Education, and t Teachers' College, Columbia, for he doctorate in Supervision and Curri ulum Development. She has taug grade school in Iowa, in Illinois an in Missouri, and Elementary Educ tion at William and Mary and th University of Florida.

In April, 1954, her *The Dem cratic Classroom* was published b New York Teachers College. D Lindberg has been active in the Chil hood Education Association, t h American Educational Research A sociation, the National Education Association and other study and pla ning groups for children.

Our Library Desk

POCKET GUIDE TO UNITARIANISM
Beacon Press, 1954, 67 pp.
Edited by Harry Scholefield
Price in boards $1.50, paper, .50

From the opening essay on *Religion ithout Dogma* to the closing chapter n *Present Strength and Future Prom-e* by Frederick May Eliot, this little ook presents a concise and illuminat-g account of contemporary American nitarianism for those who know little out our liberal allies and want to now more.

Other chapters are *How Do Unitar-ns Worship* by Jacob Trapp, *How Do nitarians Teach Their Children* by nest W. Kuebler, *How Do Unitar-ns Put Religion into Practice* by omer A. Jack, *What is the History Unitarianism* by Harry Scholefield, d *How is Unitarianism Organized* Dale De Witt.

Every Universalist, whose duly ected representative voted on instruc-ns for bringing the Council of Lib-al Churches into being, has an obli-tion to be informed about Unitarians d Unitarianism. *A Pocket Guide to nitarianism* is the best tool we have en for starting this process of self-ucation. —E.H.L.

HE INVISIBLE WRITING
By Arthur Koestler
MacMillan, 1954
Price $5.00

Arthur Koestler, the ex-communist urnalist and political novelist, does t belong to the bumper crop of re-ntent ex-communists so popular in ny quarters today. Koestler turned s back on communism many years o. Indeed he served in the British ny after his release from a Franco l where he had been under sentence death.

The Invisible Writing is the fourth d final volume of the author's auto-ography. He describes the whole rk as "the typical case history of a ember of the Central-European edu-ed middle classes born in the first rs of our century." The description accurate. Therefore, *The Invisible riting* and *Arrow in the Blue* (re-wed in these columns in 1952) to-ther with the two previous volumes, *Dialogue With Death* and *Scum of the Earth* constitute an important contribution to the troubled cultural and political history of our country.

Koestler does not spare himself in his account of his early flounderings, his conversion to and service of communism and subsequent disillusionment with communism. One is therefore made more confident of the accuracy of his later praises of democracy (which praises are documented by his actual service of the cause of the free peoples).

Koestler's autobiography is by all means the best of all the ex-communist life stories. This is so not only because the author is a skilled writer but also because he is an honest and very well-informed journalist. —E.H.L.

MAN AGAINST THE CHURCH
By Duncan Howlett
Beacon Press, Boston, Mass.
Price $3.50

In a probing inquiry of the churches, Duncan Howlett presents the need for a church which man's "sense of integrity and harmony demands."

Laying the foundation for his thesis in the preliminary chapters, the minister of the First Church in Boston builds on the statement that man "is very much a creature of earth — with the habits of the jungle, in which he has spent most of his life, still heavy upon him . . ."

Mr. Howlett describes the resultant types of churches in chapters headed thus: "The Church Worldly," "The Church Ossified," "The Church Isolationist," "The Church on the Defensive," "The Church Arrogant," "The Church Predatory."

The author's ideal of a church, for which he makes a plea in the concluding chapters, is something more than a "Free Church." "Intellectual freedom is one," he says, "but by no means the only, aspect of the ideal church."

He calls the ideal church "The Integrital Church" — "a church that teaches truth in so far as man knows what truth is; a church that embodies beauty in all its forms; a church that leads men toward whatever is spiritual in the world and speaks with a divine authority."

This reviewer found this to be an interesting book, but during the reading wondered off and on, Why that title? Where is the evidence that "man is against the church?" Would not some such expression as Dr. James Freeman Clarke employed near the end of his book, *Orthodoxy: Its Truths and Errors,* have furnished a more appropriate title? Dr. Clarke wrote of "The Church Ideal, or Church as it ought to be" — "The Church Possible, or Church as it can be."

—HAROLD H. NILES

THE AMERICAN CHRISTMAS
A Study in National Culture
By James H. Barnett
The Macmillan Company, 1954
Price $2.95

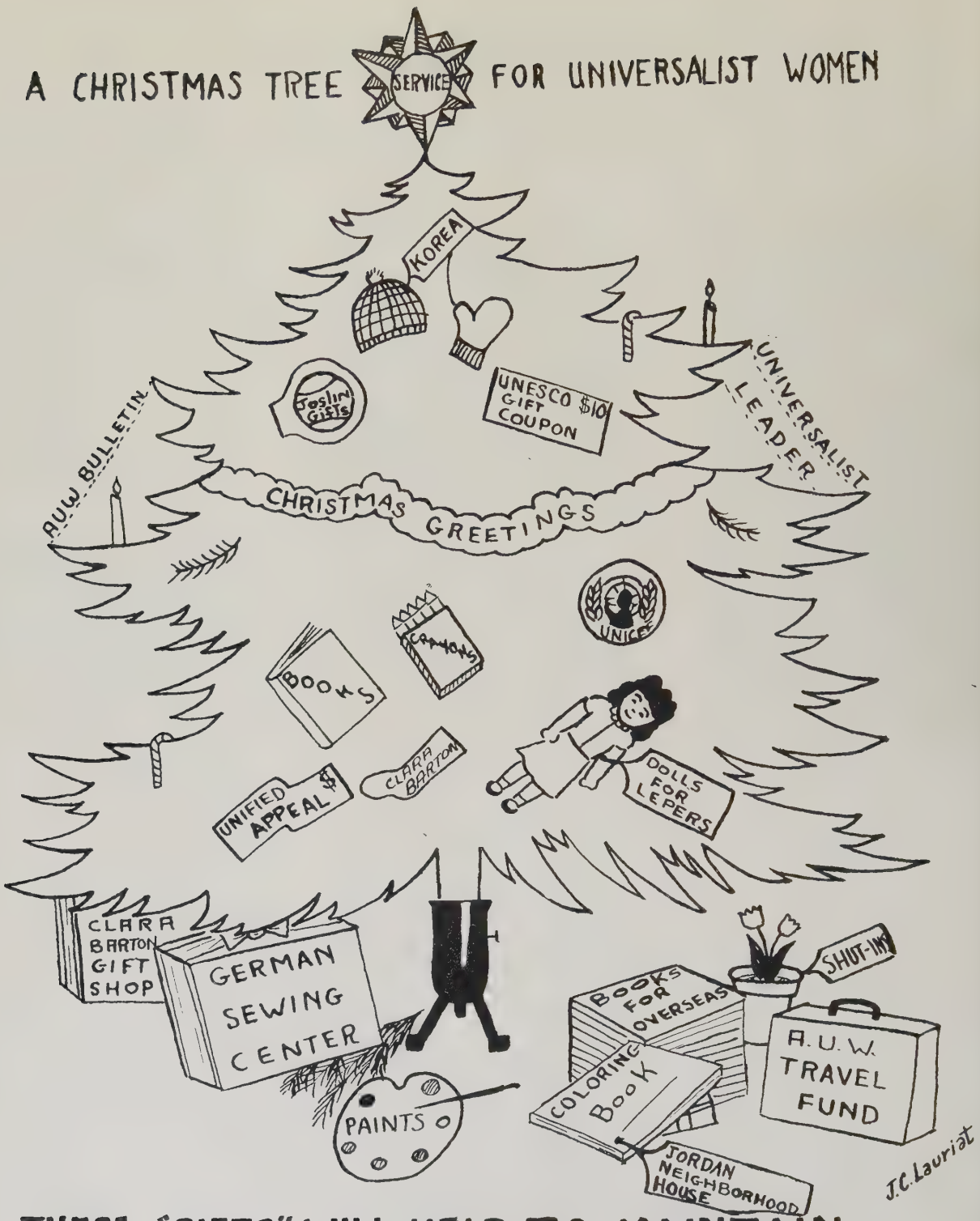
Here we have a book which gathers together the lore and influence of Christmas myths and customs of many lands and their blending into America's "cult of Christmas." The problems and exploitations are faced, the appeal of Christmas acknowledged. Excellent bibliography.

—EDNA P. BRUNER

ALBERT SCHWEITZER, AN INTRODUCTION
by Jacques Feschotte
Beacon Press, 1954, pp. 130
$2.

For those who know little of the life of Albert Schweitzer (and their number is surprisingly high) Jacques Feschotte's little book can be both a most valuable "introduction" and a delightful experience. The chapters are indeed more than a mere outline of a man's life. They are also the intimate picture that only a long-time intimate friend can write. A word needs to be said here also for the translator of this French author's picture of his friend. Translator John Russell has managed to bring the charm of the author's style and the warm intimacy of the relations between author and subject into this English version.

The book has increased value because the text of Dr. Schweitzer's address on the problem of ethics in human evolution, delivered on the occasion of Schweitzer's installation as a member of the French Academy in 1952, is included. —E. H. L.



THESE "GIFTS" WILL HELP TO MAINTAIN THE AUW PROJECTS AND TO FURTHER THE PROGRAM OF THE UNIVERSALIST CHURCH OF AMERICA.

Association of Universalist Women, 16 Beacon Street, Boston 8, Massachusetts

News of Churches and Church People

LOS ANGELES INSTALLS AMOS MURPHY AS MINISTER OF EDUCATION

eading from left to right in pairs from front of procession: Rev. Howard . Matson (leading alone), Rev. Jack Alvin Kent, Rev. S. Arthur Stowater, haplain U. S. N., Dr. Jacob Sonderling, Rev. Douglas Frazier, Dr. Ernest aldecott, Rev. E. Stanton Hodgin, Dr. Clare Blauvelt, Rev. Horton Colbert, Ir. Robert Schmorleitz, Dr. Linus Pauling, Rev. Stephen H. Fritchman, Rev. mos Murphy.

RDINATION-NSTALLATION

J. HENRY HANHISALO was or-ained to the Universalist ministry nd installed as minister of the First niversalist Church of Woodsville, . H., Sunday evening, October 3, 954.

The opening sentences and Invoca-on were led by Dr. Fenwick L. eavitt, Barre, Vermont. The Rev. yles Blanchard of Nashua read the ripture. The Ordination Sermon as preached by Dr. Robert Cummins, st general superintendent of The niversalist Church of America.

The Act of Ordination was per-rmed by Dr. Gustav H. Ulrich, min-ter of the White Memorial Uni-rsalist Church of Concord. Douglas R. Newbold, moderator of the church, led the congregation in the Act of Installation.

The Rev. Harold J. Wright, First Universalist Church of Claremont, delivered the Charge to the Minister. The Charge to the Congregation was delivered by the Rev. Frank A. Stockwell, First Universalist Church, Morrisville.

Greetings from the New Hampshire Universalist Convention were presented by the state superintendent, the Rev. William W. Lewis. The Rev. Earle B. Luscombe expressed the welcome of the churches of Woodsville and Mrs. G. Hampton McGaw voiced the welcome of the community.

The Benediction was pronounced by the Rev. J. Henry Hanhisalo.

BETHANY UNION GARDEN CITED

Bethany Union, home for business girls, sponsored by the Boston Universalist Woman's Alliance, was recently recognized by the Chamber of Commerce in their Garden Contest, as having one of the most outstanding and colorful gardens in the Back Bay, an honor well deserved!

Our gardens have been a continual source of pleasure to ourselves as well as our good neighbors, with their brilliant splashes of color, first in the Spring with delicate yellow and purple crocuses—interspersed with prim pastel tulips—then followed in the Summer with velvety, tiny faced pansies against a background of scarlet geraniums and flaming salvia. Our climbing red roses on their delicate white trellis were a never ending delight to the eyes of all of us. How many, many times we have glimpsed busy folks hurrying on their way only to pause for a few seconds to absorb the quiet loveliness of our beautiful gardens.

Is it any wonder that our director, Mrs. Pearl Dumas, was proud to step forward to receive a prize from the Chamber of Commerce Garden Contest at Horticultural Hall in recognition of such an achievement?

— ELIZABETH HINDENLANG

ONTARIO UNIVERSALIST DIAMOND JUBILEE CONVENTION

The Diamond Jubilee of the Ontario Universalist Convention was well attended at the Olinda Church on October 23 and 24.

Business sessions on Saturday showed every department working on a sound financial basis but a great need for more workers in every field.

Dr. Brainard F. Gibbons, general superintendent of the Universalist Church of America, in discussion group stressed the fact that the Universalist Church of America is made up of churches just like the one at Olinda and people just like those of this community, and urged all present to give it their whole-hearted support.

The highlight of the session was the Sunday morning Worship Service con-

ducted by the Rev. Stewart Moore. The Rev. E. M. Minor, a former pastor, led in prayer. Al Bruner was soloist. Dr. Frank D. Adams, in a very impressive Memorial Service, remembered all the faithful who had served the cause of Universalism in Ontario and recited many beautiful poems in his own unique manner.

Dr. Brainard F. Gibbons preached the Occasional Sermon stating that Universalism is older than Christianity, so why only seventy thousand Universalists? He said, "We have this great religion, we must not go to sleep on it." He closed with the words, "Ours is a sacred task, let's get on with the doing."

The Rev. Willard O. Bodell, a former pastor, who was ordained in the Olinda Church just fifty years ago, celebrated the service of Holy Communion. The church was beautifully decorated for the occasion.

After the fellowship luncheon served to over sixty members and guests from Blenheim, Ontario, and Detroit, Farmington, Ferndale and Clark Lake, Michigan, Mrs. James R. Blanchard addressed the group.

—Myrtle Dresser

FIRST UNIVERSALIST CHURCH, ROCKLAND, MAINE

A year-round schedule of Church services began with the assumption of the new pastorate of the Rev. George Henry Wood in 1952 with a total forty-five minute service held in the summer months. This past summer there were visitors present from nine states and seventeen towns and cities. Greeters of the Day are featured along with the regular church ushers, and forty-eight men of the church and parish serve during each year as ushers with an additional fifty-two women serving as greeters each year, under the supervision of ushers' chairman, Louis A. Walker. Special summertime financial drives netted over one thousand dollars. A *Surprise Sermon of the Month* is given by the minister, and church services are broadcast on a paid basis for a full month during each year.

At the present writing (late October) reorganizational steps have just been completed by our local church women with the formation of an A.U.W., and the church, as the First Universalist Society, has adopted and is putting into effect a new supplemental plan of organization patterned after the plan of the Peoria, Illinois, Universalist Church, with a new council and seven organizational committees.

TEACHER-TRAINING INSTITUTE FOR LIBERAL CHURCHES IN FRAMINGHAM AREA

The First Parish Church, Unitarian, in Framingham Center, Mass. was the scene during October of a Teacher-Training Institute featuring The Beacon Press curriculum. Eleven liberal churches in the surrounding area sent their Church School teachers, Church School Superintendents, Religious Education chairmen and directors, with a total registration of eighty-nine (89). Ministers and laypeople served on the faculty, which presented eight of the Beacon courses for study. An average attendance of sixty-one was maintained during the four Tuesday evening sessions.

The Institute was designed to help the teachers of liberal Church Schools present more effectively the subject matter of the various courses and to gain insights in theory, methods, creative activities and problems connected with fulfillment of the course objectives.

In June of 1954, The Rev. Robert L'H Miller, then minister of The Framingham Universalist Church, now of our Melrose Church, and The Reverend J. Harold Hadley, minister of the First Parish Unitarian Church in Framingham Center, undertook the organization of the Institute. A real need had been felt in the area, by liberal churches, for a cooperative training project inasmuch as most community schools of Religion offered little of worth to us. A committee was organized with representatives from the interested churches and the staff was selected from the participating churches. Four sessions were held, the final session giving opportunity for evaluation by the entire enrollment. The evaluation resulted in a request for similar Institutes in the future and for opportunities to hear educational leader from both denominations on particula subjects.

Coffee hours concluded each se sion's fellowship.

Churches participating were: Th First Universalist Church, Framing ham; The Universalist Church, Sout Acton; The First Parish Church, Uni tarian, Framingham Center; The Uni tarian Church, Natick; The Unitaria Church, Northboro; The Unitaria Church, Wellesley Hills; The Uni tarian Church, Marlboro; The Unitar ian Church, Hudson; The Unitaria Church, Wayland; The Unitaria Church, Stowe; and the Federate Church, Sherborn.

—Marion W. Kittredge
Secretary to the Plannin Committee.

MEMORIAL PLAQUE DEDICATED, BRUNSWICK, MAINE

On October 19, 1954 there wa placed in the Memorial Parish Hall o the First Universalist Church, Brun wick, Maine, a memorial tablet i memory of one of the founders of th Church, Major Lemuel Swift, and h son, John Lufkin Swift, and the wives. Major Lemuel Swift was bor in Dartmouth, Massachusetts in 176 came to Brunswick as a young ma and was one of the early supporte of liberal religion in Maine. He die in Brunswick in 1820 a highly r spected citizen. His son, John Lufk Swift, born in Brunswick, (then Ma sachusetts) in 1813, lived out his li in Brunswick, a well known, enterpri ing and highly respected member the community. He served in th Maine legislature, and held oth public offices, and was for many yea a Director of the First National Ba of Brunswick. He died in 1897 at th age of 84 years.

The memorial has been designed the distinguished architect, Camer Clark, F.A.I.A., of New York, wh formerly a resident of Connecticu now spends the major portion of h time at St. Thomas, Virgin Island The form of the tablet is a mahoga plaque on which the lettering is Colonial style — evolved from a stu of old stones and tablets. The wo was executed by Cyril Marshall, arti of St. Croix, V. I. The memorial is

ift to the Church by Mrs. Clement F. obinson of Brunswick and John W. rost of New York, great-grandchilren of Major Lemuel Swift.

NSTALLATIONS

ROBERT L'H. MILLER was intalled as minister of the First Uniersalist Church of Melrose, Massachuetts, Sunday, October 24, 1954.

The Rev. Charles H. Monbleau, inister of the First Parish Church Universalist) Malden, gave the Call Worship and offered the Invocation. he Rev. Harold Shelley, minister of e Melrose Unitarian Church, read e Scripture and offered the Prayer.

The Installation Sermon was reached by Dean Benjamin B. Hersey f Tufts College School of Religion. Ir. Horace Sturgis, president of the arish and chairman of the Board of rustees, led the congregation in the nstallation of the new minister.

The Charge to the Minister was iven by the Rev. Philip R. Giles, dicctor of the Department of the Mintry of the Universalist Church of merica. The Rev. Leslie C. Nichols, linister Emeritus, gave the Charge to e Congregation.

The Welcome to the Community as voiced by the Rev. Leonard Pillsury, minister of Hillcrest Congregaonal Church and president of the lelrose Ministers' Association.

The Benediction was pronounced by e Rev. Robert L'H. Miller.

HARRY M. SHERMAN was inalled as the fourteenth minister of e Swampscott Universalist Church hursday evening, October 14.

The participating Universalist and nitarian ministers, all graduates of ufts College School of Religion, were so one-time students of one of the her participants, Professor Alfred S. ole of Tufts.

The Rev. Ernest Cassara, First Parh Church, Billerica, Massachusetts, d the opening sentences and Invocaon. The Devotional Reading was by e Rev. Melvin C. Van de Workeen, ld worker of the Massachusetts Uniersalist Convention.

Speaking on the subject *A Tentative ogma*, the Rev. Francis C. Anderin, All Souls Unitarian-Universalist hurch, Braintree, in the Installation rmon maintained that, "Now more an ever before, religious liberals ust affirm and make more widely known the principles for which they stand."

Paul H. Townsend, chairman tempore of the Board of Management of the Society, led the congregation in the Act of Installation.

The Charge to the Minister was given by the Rev. Alfred S. Cole and Rev. Robert L'H. Miller, minister elect of the Universalist Church of Melrose and lecturer in Religious Education at the Tufts College School of Religion, delivered the Charge to the Congregation. The closing Meditation was delivered by the newly installed minister, the Rev. Harry M. Sherman. man.

Following the Installation Service, a reception was held in Ballou Hall of the Parish House for Mr. and Mrs. Sherman.

Among those attending the service were the Rev. Reubans Rea Hadley, minister of the Universalist-Unitarian Church of Danvers, Massachusetts who was the fourth minister of the Society. Also attending was the Rev. Carl A. Hempel, minister of the Universalist Church, Chelsea, Mass. who was the ninth minister of the Society.

NORTH CAROLINA FELLOWSHIP COMMITTEE

Notice is hereby given that the Fellowship Committee of the Universalist Convention of North Carolina will convene at the Outlaws Bridge Universalist Church, near Seven Springs, N. C., Wednesday, December 15, 1954, at 2:00 P.M. for the examination of Mr. Vinton Baxter Bowering and Mrs. Janet Hartzell Bowering as to their "fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—ALBERT D. BELL, *Chairman*
November 10, 1954

MICHIGAN UNIVERSALIST CONVENTION

The one hundred eleventh annual session of the Universalist Convention of Michigan was held at Horton, October 15-17, 1954.

A revised constitution and bylaws were adopted by the convention and the following officers elected: Mrs. Russell Costello, president; Tracy M. Pullman, D.D., vice-president; Mrs. J. G. Patterson, secretary; Louis C. Church, treasurer; the Rev. Norman L. Sparbel, trustee for three years.

The Saturday evening speaker was Max Joy of Lansing. The Rev. Frank Gentile, pastor of the Unitarian-Universalist Church of Northwest Detroit, delivered the Occasional Sermon, *The Liberal Speaks of Growth*, on Saturday morning.

The Rev. Morley R. Hartley conducted the Communion Service, which closed the convention.

Luncheon and dinner on Saturday were served by the Association of Universalist Women of the host church, and a potluck luncheon was enjoyed on Sunday.

The nearly completed parsonage of the Horton parish was open for inspection and was visited by many of the delegates and friends in attendance at the session.

The 1955 annual convention will meet at Lansing in the new church home of the parish.

—MARY L. PATTERSON, *Secretary*

STANLEY MANNING RETIRES

Dr. Stanley Manning, well-known Universalist leader, retired from the active Universalist ministry, October 24, 1954, when his successor in the Galesburg Universalist Church, the Rev. Richard O. Burns, became minister.

Dr. Manning preached the sermon welcoming Mr. Burns to his new assignment.

On November 1, the Universalist Couples Club of Galesburg, Illinois, gave the Mannings a surprise party. November 7 was "Mannings' Sunday" at the church. At a Fellowship dinner following the service, the parish presented gifts to both Dr. and Mrs. Manning.

Stanley and Ethel Manning have both been outstanding leaders in Universalism for many years. Mrs. Manning has served in official capacity in both state and national organizations of the Association of Universalist Women. Dr. Manning was for several years executive director of our young people's work. He also served for years as superintendent of Maine Universalists. He was for over a decade minister of the Universalist Church of the Redeemer of Hartford, Connecticut. In more recent years, he was for eight years a trustee of The Universalist Church of America and in that capacity served as chairman of the Forward Together movement.

UNIVERSALIST CONVENTION OF INDIANA

Indiana Universalists met in the one hundred and seventh annual Convention at Oaklandon, Indiana, October 1-3. Thirty-four delegates from four churches were present at the Convention which had a total of seventy-five visitors and delegates.

The Convention opened with a worship service conducted by the Rev. George C. Boorn and the Occasional Sermon by the Superintendent of Churches in the state of New York, Rev. Howard B. Gilman, Syracuse, New York.

The business session convened on Saturday, October 2, with the annual reports of officers and standing Committees. The Convention has taken forward looking steps to employ the Rev. Donald Thompson to survey the city of Terre Haute and he will serve as minister to the church in Hutsonville, Illinois, and progress has been made in the short time he has been in the field. This is under the supervision of the Midwest Universalist Conference and Regional Minister, Rev. John S. Mac Phee.

Rev. David Cole of Chicago, Illinois, President of the Illinois Convention, reported on the action taken by the ways and means Committee of the Midwest Universalist Conference concerning the budget and the future of the Conference.

The Rev. John S. Mac Phee reported on the work being done in the Five State Area. Told how this organization can tie the Conventions closer to The Universalist Church of America and that a Regional Fellowship Committee will be more efficient than one held by the State Conventions. He asked that the people support the *Universalist Messenger,* the Conference news publication.

The Rev. Donald Thompson spoke on *Church Extension.* He said Universalists and Unitarians are the first to go to a liberal church, then professors, scientists, artists and then some people will go because it is nearer their home than an orthodox church. He has planned to have a meeting October 17 in the Cooper Room at the Y.M.C.A. in Terre Haute.

Officers elected by the Convention were: President, Alfred E. Shinn, Muncie; Vice-president, Elbert Newhouse, Oaklandon; Secretary, Anna DeYoung, Muncie; Treasurer, Glenn P. Bolander, Oaklandon; Trustee (3 year term) Amos Smith, Oaklandon; Department of Education (3 year term) Ivy West, Oaklandon; Director of Midwest Universalist Conference, the Rev. Russell W. Lockwood, Muncie; Fellowship Committee, Dr. Arthur W. McDavitt, Muncie, Rev. Russell W. Lockwood, Muncie, and Mrs. Myrtle Nickles, Aurora.

The Department of Education held a forum with the Rev. John S. Mac Phee, moderator; the Rev. Harold Gilman, the Rev. Philip Giles and the Rev. Donald Thompson participated using as their topic, *A Cooperative Religious Enterprise.*

The Indiana A. U. W. under the leadership of Mrs. Dorothy Knute, Muncie, had a panel discussion following the luncheon led by Mrs. Priscilla Smith, Oaklandon, and Mrs. Bernice Hoover, Richmond, National Board Members, on the topic *Build on Stone not on Sand.*

The Convention Banquet has as its speaker the Rev. Philip Giles, chairman of the Department of Church Extension and Ministry. Mr. Giles stated a State Convention is a Rally and you have been rallied to new heights. Human goals do change, therefore the Church has changing goals except for the Catholic Church which hasn't changed in a thousand years. The Church must teach people to live to throw off the tension of the World today. Perfect Love casteth out Fear. Mr. Theodore Schlagel, Indianapolis, past president of the Convention acted as toastmaster.

Sunday morning worship service was conducted by the Rev. George C. Boorn and the speaker was the Rev. John Mac Phee who used for his topic, *The First Requirement of Religion.*

—Louanna Wilson, *Secretary*

UNIVERSALISTS ACTIVE IN TERRE HAUTE

Universalist meetings at Terre Haute, Indiana are being held every Sunday afternoon at 2:30 P.M. in the Cooper Room of the Y.M.C.A. under the leadership of the Rev. Donald A. Thompson.

Editor's Note: Watch for more good news of progress in this new field. It will be coming soon.

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LIBERAL LAYMEN TO TOUR EUROPE IN 1955

A party of religious liberals is expected to visit Europe late next summer on a tour being sponsored by the Unitarian Laymen's League and managed by Raymond, Whitcomb and Co. It will be in the nature of a pilgrimage to the shrines of dissent, an opportunity also to meet with groups of overseas liberals in England, Holland and Switzerland.

This is part of the League's current program devoted to multilateral communication between liberal groups in other countries, with the objective of ventilating problems on which ethical principles ought to apply.

The tour is timed to last not more than a month and will cost not much more than a thousand dollars. If present plans to charter a plane for the outward journey with return by steamer are confirmed, the tour will take place during the month of September, 1955. Any readers of THE UNIVERSALIST LEADER who might be interested in joining the party should write for further details to the League office, 25 Beacon Street, Boston.

MINNEAPOLIS UNIVERSALISTS TO ENLARGE CHURCH PLANT

At a special meeting on September 12, held directly after the first worship service of the fall season, the Board of Trustees of the First Universalist Church of Minneapolis, Minnesota, voted to retain the firm of Lang and Raugland as architects for a proposed addition to the church building.

The addition will house church school classrooms, offices and a minister's study. Some $85,000 already has been pledged to finance it, this amount having been raised in a May, 1954, Building Completion Fund canvass under the direction of the Wells Organization. Chairman of the Building Committee is Mr. Seldon Coombs.

The present church building, valued at $200,000, was begun in 1948 and was completed in 1949. Dedicatory services were held on October 24, 1949, the ninetieth anniversary of the society's organization. The burning of a note, marking the clearance of all indebtedness, took place at the Sunday service on December 28, 1952.

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ALL SOULS BRAINTREE INTER-FAITH FORUM

All Souls Universalist-Unitarian Church, Braintree, Massachusetts, is running a five-week Inter-Faith Forum which began Sunday evening, October 31. Seeking to move "Through Knowledge to Understanding," the local committee is presenting speakers from various faiths who will present their reasons for their faiths and discuss those faiths with their auditors.

Speakers and subjects are: Oct. 31—"Why I Am a Hindu," Gyatri Devi. Nov. 7—"Why I Am a Jew," Rabbi Samuel Chiel, Temple Beth El, Quincy. Nov. 14—"Why I Am a Moslem," Mr. Samuel Hassan, Cohasset. Nov. 21—"Why I Am a Roman Catholic," Fr. Perry Bowling, Paulist Fathers. Nov. 28—"Why I Am a Liberal Christian" (speaker to be announced).

ANNUAL MEETING, DOOLITTLE UNIVERSALIST HOME

The Annual Meeting of The Doolittle Universalist Home for Aged Persons, Inc., will be held at the Doolittle Universalist Home for Aged Persons, corner of Bird and Baker Streets in Foxboro, Massachusetts, on Wednesday afternoon, January the twenty-sixth 1955 at two o'clock.

—LOUISE P. INMAN, *Clerk*

UNIVERSALIST WOMAN'S ALLIANCE

The monthly meeting of the Universalist Woman's Alliance will be held at Bethany Union, 256 Newbury Street, on Friday, January 21, 1955, at 11:00 A.M. Mrs. Emily Bissell Houghton will speak on the *Travelers Aid*.

Luncheon (60¢) reservations should be made with Mrs. Dumas, CO 6-0240, by Monday, January 17.

—GRACE M. ELWELL,
Recording Secretary

PERSONAL

Dr. Charles H. Pennoyer and the Rev. H. Gertrude Roscoe Coe were married November 1, in Wolcott, Connecticut.

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NOTICES

CONNECTICUT FELLOWSHIP COMMITTEE

The Connecticut Fellowship Committee has accepted, as of October 6, the transfer from Massachusetts of the Rev. Francis Rockwell.

—HERBERT E. BENTON, *Secretary*
October 6, 1954

OHIO FELLOWSHIP COMMITTEE

The Ohio Fellowship Committee met at Marion, Ohio, October 26, 1954. Three applications for lay license to preach were considered. Such licenses were granted to Howard Smith, Edwin A. Albrecht, Lawrence Kratz, all of Cincinnati. In addition, permission to administer Christian ordinances was granted to Lawrence Kratz.

—HARRIET E. DRULEY, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Accepted by transfer from Maine, the Rev. John Cummins. Renewed the Lay License for three years of Mr. Cyril E. Brubaker. Letter of License to Preach granted to Mr. Paul W. Sawyer. Renewed the Preaching License of Mr. Edward C. Dimock, Jr., with the right of Christian Ordinances. Renewed the Preaching License of Mr. James D. Hunt, and added the right of Christian Ordinances subject to the approval of the Central Fellowship Committee. Added the right of Christian Ordinances to the Preaching License of Mr. James E. Munroe, Jr., subject to the approval of the Central Fellowship Committee.

—RAYMOND M. SCOTT, *Secretary*

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